ARAMBE FLAME

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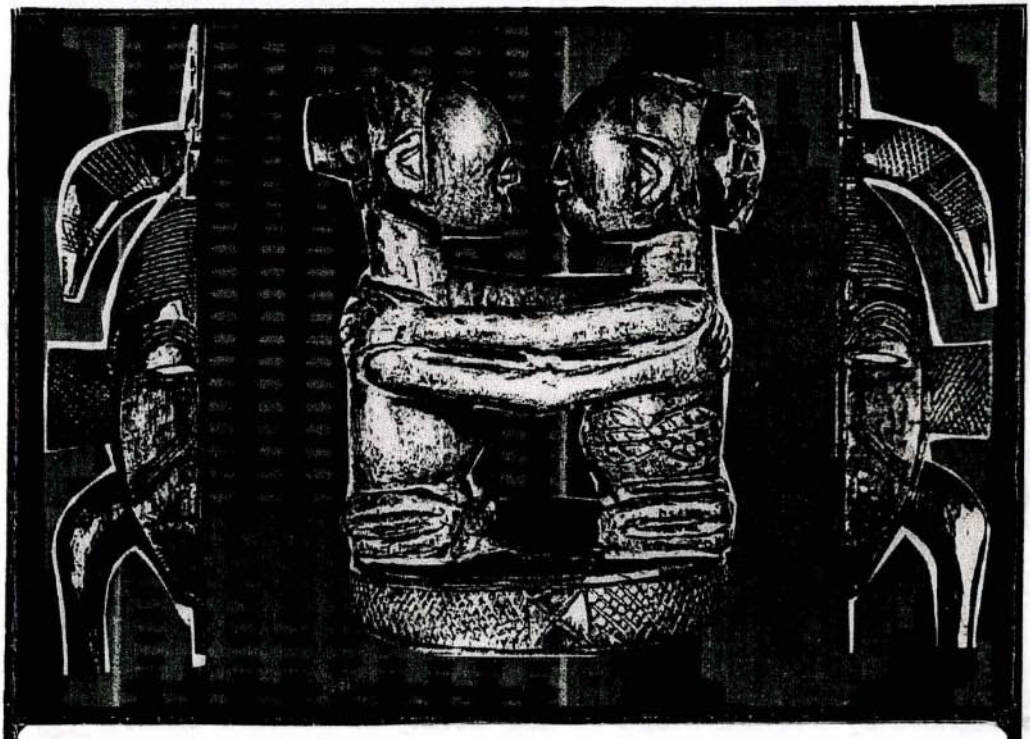

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

Putting African Manhood to Use

As we have spoken of before in the HARAMBEE FLAME, a major objective of the Harambee Afrikan Cultural Organization is transformation from "black" malehood to African manhood. In speaking of this transformation, we're talking about a person of African ancestry, who is a physically mature male, moving beyond recognition of his brown("black") skin to recognition and understanding of himself as an African. This male studies African history, cultures, and values; makes the information and insights obtained from these studies an essential part of who he is; uses traditional African values as a major basis for his decision-making and behavior; and commits himself to the idea that African people collectively are of greater importance in his life than his individual self.

This male, using traditional African values as his guide, moves beyond recognition of his physical maturity to the striving toward and achievement of mental, psychological, and emotional maturity--manhood/adulthood.

There are models for African manhood, for the level of African manhood suggested by the above. We can look to such ancestors as Omowale(Malcolm X), Patrice Lumumba, Marcus Garvey and others. And there are African men who live among us today. But one doesn't reach a high level of African manhood in some kind of "one easy step." We have to be able to do what we may think of as "small things" before we arrive at a point where, for example, Marcus Garvey operated.

As African males in the U.S., we are hit by a multitude of social, economic, and other forces that make our journey to African manhood difficult--not only the journey to the level of African manhood as exhibited by Garvey, Omowale, Lumumba, el al. This is a level at which we have an impact on thousands or more of our people. The fact is that these forces make it difficult for us to even get to the level at which we can simply be decent brothers to Africans around us, in the course of normal, every-day affairs.

This society's European-supremacist("racist") policies, practices, and messages influence us to devalue ourselves and each other, to disrespect ourselves and each other, and to distrust ourselves and each other. The competitiveness and materialism--by which this society runs and which it promotes--influence us to see our brothers and sisters not as brothers and sisters but as rivals, or even enemies, for money, things money can buy, and positions of status. The individualism that is such a heavy part of the social reality moves many of us toward a short-sighted self-centeredness in which we speak and act without regard to the negative impacts our words and actions might have on those around us and in which we disregard or run rampant over others' feelings. Furthermore, and in part, because social and economic forces combine to give us a desire for instant gratification, many of us get used to just saying or doing anything on impulse. When we don't give thought to what we're going to say or do, we often wind up speaking or acting like damned fools.

The following are guide-posts we might consider to get ourselves to what we might think of as "every-day African manhood." These can apply, whether we're on the outside or in the joint and can serve to protect us from negative consequences--physical and otherwise.

If a brother or sister is doing something for you that he or she has no obligation to do, appreciate what he or she is doing and neither expect nor demand that he or she continue to do you this good turn. In other words, don't wear out your welcome.

Think before you speak to or act toward others. Maybe you're in a discussion with some brothers and sisters and one of them expresses a viewpoint that you believe you can add to. Maybe you're inclined to just blurt out, "I've got an idea that's deeper." If you do blurt this out, you might cause that other person to feel like he or she's been put down. Instead of characterizing your idea as being deeper, simply introduce it as being another viewpoint or idea. Sometimes how you say a thing can have as much impact as what you say.

If you see a brother or sister with something you're interested in having or borrowing, ask politely about this. If the brother or sister tells you that he or she can't help you because the item doesn't belong to him or her, accept that, thank the brother or sister, and move on. It's none of your business who the item belongs to. You have to ask yourself, if you loaned or gave something to someone, would you want that person telling folks <u>your</u> business?

Staying with the matter of people's business, don't gossip. Don't indulge with others in the starting or spreading of unsubstantiated rumors. Not only does this mess endanger brothers' or sisters' reputations and can actually put them into danger, but it may put <u>you</u> in danger. The names of folks who talk about others tend to get to those who have been talked about.

Every so often, we like to reminisce when we're kicking it with brothers. For some of us, the reminiscing might include tales of illegal and/or shameful capers. If we want to put <u>ourselves</u> into possible jeopardy by talking. That's a choice we make. Being foolish is as option. But when we mention the names of those who were in on these capers with us, we're out of bounds. In a related issue, there is the matter of mentioning the names of sexual partners we've had. Males in the society can be quick to name-drop, especially when the female we're naming looks good or has money. But in addition to the fact that we often talk of these females disrespectfully, many of us have a tendency to run our mouths in front of people we don't know that well. If it turns out the female we talk about is related to or is/was the wife of one of the people listening, tee-hee and ha-ha can become life and death.

All of us like to play, every now and then. Instead of playing with a football or a deck of cards, we may choose to play with <u>people</u>, to get a couple of laughs by bagging on a partner, pulling some pratical joke on him, whatever. Of course, when we do this, we have to be ready to accept that <u>we</u> will get bagged on or that a joke will be pulled on <u>us,</u> at some point, and that we'll need to be able to take as good as we give. Just as importantly, we have to be able to know the games we play with some are games

we can't play with others, we have to be able to sense if we're taking a game too far and be ready to stop, and have sense enough to know when circumstances are dictating that certain game-playing is inappropriate.

When we discuss issues with our sisters and brothers, we aren't always going to agree, and sometimes the disagreements lead to some level or other of anger. Knowing this, we should never waste emotional energy on discussion of issues that have virtually no meaning, insofar as the important needs and aspirations of our people are concerned. What possible impact could the question of who's the best point-guard in the N.B.A. or of whether it will be colder this winter than it was last winter have on how we will liberate ourselves?

When we do discuss serious issues with sisters and brothers, it should be for the purpose of both receiving and giving information and enlightenment. We should not enter discussions with the idea that these are competitions and that we will be battling others for victory. When we enter discussions with this attitude, arguments, which are nothing more than disagreements, can quickly become heated. When arguments become heated, insults and put-downs get thrown into the mix. We should engage in discussions with our sisters and brothers in a spirit of respect so that we aren't easily tempted to try to "win" an argument through loud-talking or ridicule. And we should listen to ourselves so that we can hear ourselves repeating what we've already said. Once we begin repeating ourselves, chances are that we have nothing new to add. At that point, it's probably time to suggest that the discussion be picked up later.

The business of relating to each other, as Africans, on a common, every-day basis is a vital test of our African manhood. We can't expect to love our people as a collective whole until we can love our people as individual sisters and brothers. We can't expect to act heroicly on behalf of our people until we can learn to simply act decently.

-Editor

FROM OTHER SOURCES

Hip-Hop Performer Takes Stand on Term of Disrespect

"Hip-hop artist Omega Johnson(a/k/a OJ) will release his brand new CD called 'The Blackbird' early next year. The album introduces a new musical standard developed by Omega: N-Free. The standard excludes usage of the words 'n___er', 'n___a', or similar terms except in their original context, and strictly for documentative or educational purpose. Content with the N-Free mark states a guarantee that these words are not implemented in a manner inappropriate to this discription. The N-Free standard is...a challenge for artists that currently use the word, and a consumer choice for those that prefer to enjoy music without the need for the use of this race-sensitive term...N-Free is a trademark of The Nunayufake Project."

-from "Hip-hop Artist Introduces New Musical Standard 'N-Free,'" page 11A, Sept. 30-Oct. 6 JACKSON ADVOCATE (Jackson, MS.)

Hip-Hop Team Touring on Political Mission

..."The 2004 Speak Truth to Power Tour, sponsored by Know Thy Self Productions(KTSP), is spearheaded by longtime hip-hop activist and journalist Rosa Clemente. 'We have assembled a dream team of hip-hop thinkers, artists and organizers who can speak truth to power'.

"The dream team crosses the country visiting colleges, universities, high schools and prisons, to address issues affecting the hip-hop nation. Through keynote addresses, presentations and interactive workshops, participants discuss their views, identify community issues and effectively use hip-hop culture as a tool for resistance and social justice.

"Founded in 1993 by Rosa Clemente, KTSP has produced three major hip-hop activism tours: Dare to Struggle, Dare to Win with M1 of dead prez and Fred Hampton, Jr.; the ACLU College Freedom Tour with dead prez, DJ Kuttin Kandi, Mystic and comedian Dave Chapelle; and the Speak Truth to Power Tour, a collaborative tour of award winning youth activists

who understand that hip-hop has always been a tool of resistance."

-from "The Voting Bandwagon: KTSP's 'Speak Truth to Power,'" page 15, Vol. 32/No. 4 ABOUT TIME(Rochester, N.Y.)

2004 Presidential Election: the Felon Factor

..."Florida Governor Jeb Bush has grudgingly pledged there will be no shenanigans with ex-felons eligible to vote. But even if the elections in Florida and the other 16 battleground states are squeaky clean, it might not bolster Kerry's chances to beat Bush. All of these states wholly or partially ban an estimated 2 million ex-felons from voting. About 30 percent of them are black...

"In the four most crucial swing states, Ohio, Pennsylvania, Florida, and Missouri, the majority of the ex-felons are black. Their disfranchisement is a huge plus for Bush and a major obstacle for Kerry...

"While Jeb Bush agreed not to purge eligible ex-felons from the voting rolls, ex-felons still must appeal to state officials to have their voting rights restored. This is a long and torturous process with no assurance of success for those individuals that bother to try...

"A significant number of ex-felons were jailed for non-violent crimes such as drug possession, passing bad checks, or auto theft. None of the states that bar felons from voting in near perpetuity require that judges strip them of their voting rights as part of their sentence based on the seriousness of the crime or the severity of the punishment...

-from "Ex-felon Disenfranchisement May Help Bush Again," page 15, Sept. 30 OMAHA STAR(Omaha, NE.)

The Tragedy in Sudan: Another Perspective

[Editor's note: According to the European(Caucasian)-Establishment press in this country, the current conflict in

the Darfur region of Sudan is one of "black" Africans being under attack by "fair-skinned" Arabs, in which more than 50,000 people have been killed and hundreds of thousands left homeless. As Africans, we have a responsibility to keep informed about events and developments affecting our people, wherever they are. Keeping **informed**--if, by this, we mean to be aware of the truth and having at least a proper understanding of it--can be difficult. Generally speaking, the news reportage we get from t.v. is reportage given from a European(Caucasian) perspective, which is hardly surprising, since it is Europeans who own the major t.v. networks. When it comes to daily newspapers and the news magazines, it's the same situation. As a rule, we can count on these European Establishment news sources to report news in a manner that is biased in favor of Europeans and against Africans and other people of color; that tends to show the U.S. government and U.S. corporate structures in a favorable light and those who are opposed to these entities in an unfavorable light; and stresses the sensational and lurid, while disregarding or glossing over crucial background material by which events can be seen in proper context. As far as the situation in Sudan is concerned, our ability to get at the truth is even more hampered by the fact that the European Establishment media have both an anti-African and anti-Arab bias; a pro-Christian/anti-Muslim bias; and as mouth-pieces for U.S. government and corporate interests, their reports reflect a view of the mineral-rich Sudan as a potential neo-colonial prize. The passages which follow offer a perspective and information that are not getting coverage from the "major" press. **The article these passages are excerpted** from is by Akbar Muhammad, International Representative of the Nation of Islam. We welcome additional information.]

"On September 6, 2004, I led a delegation to Darfur in The Sudan to see first hand the human tragedy that has taken place there...

"The Sudan...in size, is the largest country in Africa and is bordered by nine African nations, i.e., Eritrea, Ethiopia, Kenya, Uganda, the Democratic Republic of the Congo, Central African Republic, Chad, Libya and Egypt. The Sudan has a population of over 30 million people and is minerally rich with gold, iron ore, oil, uranium and

underground water in the area of Darfur. It also has the potential to be an agricultural breadbasket to feed all of the Middle East and most of Africa...

"We went on a fact-finding trip to Darfur to witness the internal displaced people in camps as well as speak to the people of Darfur. Some of the people were politicians, which represent the government and Darfur, as well as other people representing the Darfur region.

"What we found is that the western press is not giving the full picture of the conflict. With all the early stories in the press of condemnation against the government of Khartoum as being behind what is now being termed as genocide is inaccurate...

"This particular conflict revolves around the nomads and the farmers, and it goes back literally hundreds of years. The historical conflict between the nomads and the farmers is a dispute mainly over land. One group needs land for farming and the other group needs land for grazing. The nomads are referred to as the Arab tribes and the farmers are referred to as the Black African tribe, however they are all Black people. When you say Arabs in America, many would only associate that term with white or olive skin people. Although many in America do not know, there are different hues of color within the Arab community, including many Black Africans who consider themselves Arab based on language and culture not color. From Morocco, Mauritania, Mali through Niger, Chad and The Sudan, the mixture of what is commonly known as nomads(Arabs) within the farming community(Black Africans) has taken place for over 1,000 years or better...in the case of Darfur it is not a case of the Arab in the American context, but it is Black people dealing with Black people...

"...as we asked the question all over about the genocide, those on both sides could not come up with a figure of 50,000 people killed. If there were 50,000 people killed, we need to find the evidence of mass graves. If there were thousands of women raped, then we need to have either the women or international aid workers tell us directly of these occurrences. We could not get any of those with knowledge to talk about these accusations. It is interest-

ing how the western press were able to get the aid workers to talk to them, but the Black press trying to get a story for the African American community was unable to get this cooperation..."

-from "Delegation to the Sudan: Crisis in Darfur," page 5A, Oct. 7-13 JACKSON ADVOCATE

Wangari Maathai, Nobel Prize Recipient

"Known as the 'Tree Woman' for her Green Belt Movement that planted 30 million trees, Wangari Maathai celebrated the news that she had won the Nobel Peace Prize by planting a Nandi flame tree in her home town of Nyeri, in the shadow of Mount Kenya...

"A university professor criticized by the U.S. in the past for claiming that AIDS is a biological weapon developed in the West to kill black people, Dr. Maathai was severely persecuted, beaten and jailed by the previous Kenyan administration for her activism. Kenya's current president, Mwai Kibaki, however, is delighted at news of the prize. Dr. Maathai was elected to Kenya's parliament in 2002, and last year President Kibaki appointed her deputy minister for Environment and Natural Resources...

"...she has opposed the imposition of genetically modified crops on the African environment by the all-powerful Monsanto Corp. and she constantly organizes women to empower themselves and challenge the powers that be...Maathai's feminism is nurturing, holistic, inclusive and indivisible. It is the everyday feminism of African women that the Green Belt movement showcases so well. It is a feminism that insists on motherhood as central to women's activism. The focus on motherhood is not a reification of biology or biological motherhood but recognition that mothers in raising children create and sustain the future..."

-from "Mama Africa Wins Nobel Peace Prize" and "More on Mama Wangari," pages 1 and 11, Oct. 13 SAN FRANCISCO BAY VIEW

PUBLICATIONS

"Nex Generation" and "Rise"

NEX GENERATION and RISE two magazines published in London, England. They are run by Dekenu, the editor, and Pamela Lorde, managing editor. In its premiere edition, NEX GENERATION describes itself as an "alternative cultural lifestyle magazine...dedicated to empowering the Black family across all generations, nationally and internationally, by giving a balanced representation of our successes and failures. Nex Generation is committed to giving a voice to those serious and important issues that affect the development of our families and which are rarely addressed in any depth by our popular Black periodical print media...Nex Generation is dedicated to working with other concerned, responsible and progressive media, organisations and businesses who are aware of the urgent need to address and solve the many problems affecting Black families and communities of African descent."

In the editorial statement for RISE, it is stated: "Rise is an independent African owned publication committed to long term community development. Rise...promotes cultural and economic development for people of African descent world-wide."

In the two editions we have of NEX GENERATION, the premiere issue and the second, which came out just this past summer, there are articles such as: "How Male and Female Relationships Affect Our Children," Understanding the Rise in Black on Black Violence," "Empowering Our Community with Media and Technology," "What Haven't We Learnt from History," "Parenting Black Children," etc. There are interviews with such important African thinkers as Molefi Asante and Frances Cress Welsing.

The summer/fall 2004 edition of RISE features an essay on Marcus Garvey by Tony Martin, author of RACE FIRST: THE IDEOLOGICAL AND ORGANIZATIONAL STRUGGLES OF MARCUS GARVEY AND THE UNIVERSAL NEGRO IMPROVEMENT ASSOCIATION and several other books; an article on "The Restoration of Afrakan Womanhood to Advance Our Communities"; features

(Con't. on page 16)

KUUMBA

Condolences For My Sisters
(who never stood a chance)

I offer my sincere condolences my
Sisters for the death of your spirit
Murdered by the shampoo commercials
That seduced you and convinced
You to apply chemicals
To the beautiful unruly hair which crowned
Your brilliant curious mind

I saw you hindered in your natural
Development by curtailing your
Activities to keep your hair in tact
And Venus forbid that you should
Sweat it back and be yourself, oh no

I saw your spirit being subdued by
Men who wanted you to be quiet
At their side while they made believe
They were controlling the world
Bragging and boasting of their conquests
Over others, over our Mother Earth

My sympathy sisters for the agony
You endured as you lost your hair
Along with your backbone
And gained the symptoms of
Capitalism, dissatisfaction, greed,
Obesity, apathy, chronic diseases

You never stood a chance because romance
Was fed to you with your first spoon of
Gerber's sugar laden baby food and
Punk Cinderella who would not stand
Up for herself waiting for a prince
to save her, Snow Dubya who fell
For the old apple trick,

waiting for a prince to save her,
Sleepin' Ugly, waiting for a prince to save her
Now you watching TV, movies,
Reading romance novels and magazines
Waiting for somebody to save you

My condolences sisters
You never stood a chance

Staajabu

(Staajabu is a poet in Sacramento, who, along with her daughter, V.S. Chochezi, form the writing and performing team--Straight Out Scribes)

COMMUNITY NEWS

Museum of African-American & Caribbean Art(MAACA) Introduces Itself to Community

On August 3rd., the Museum of African American and Caribbean Art had its official opening, featuring an exhibit of the Tuskegee Airmen of World War II. A few days ago, we received a packet of materials on the museum from one of our friends on the outside. The packet was down-loaded from the museum's web site. It includes a mission statement by the institution's founder, Neville Murray, information on programs, membership eligibility, etc. The following is taken from this packet:

Our mission is to educate, preserve, promote, and present African-American & Caribbean art to all citizens of Omaha, the surrounding counties and the nation. The museum is located in the historic St. Benedict's Resource Center in Omaha, Nebraska. The museum occupies the top floor of that building, located just two blocks from 24th & Lake Streets, which is the historical cultural district for African Americans. The museum is less than a block from the once-famous Dreamland Ballroom, which featured acts

by well-known musicians such as Nat King Cole, Duke Ellington and other famous African American musicians.

The Museum of African-American and Caribbean Art is the first of its kind in the midwest, dedicated to exhibiting fine art created by African American and Caribbean visual artists. The museum curates and presents exhibitions that have high scholarship and are of great artistic/cultural relevance to our community. We have a strong educational component which helps develop an interest in the arts in local youths by teaching the historical developments of African American and Caribbean arts and the influence that African American and Caribbean artists have had on world art.

Through guided tours, gallery talks, interactive story-telling, workshops, lectures, and other educational programming, the museum seeks to inform its patrons of all ages of the contributions of African American and Caribbean artists in the Omaha region and nation-wide. Our education department is responsible for arranging tours, customarily half an hour to an hour in duration, offered to children and adult groups, pre-kindergarten through 12th grade. Exhibit-based guided tours are designed to enhance the exhibit theme and content and to correspond to established educational goals. Additionally, special programming is provided for Kwanzaa, Black History Month, and during summer months.

We invite you to become a member of MAACA. By becoming a member, you have a direct connection to keeping the arts alive and growing for future generations.

African Community in Omaha Honors Legislator, Despite Objections from European City Council Members

On October 2nd., approximately 600 Brothers and Sisters gathered at a park at 19th and Binney Streets for a celebration of their naming of the park in honor of two African men, the late Elbert R. Ross and Ernie Chambers. To quote from the October 7th Omaha Star article, "Chambers-Ross Park Becomes a North Omaha Reality," Ross 'was a man held in high esteem in the area for his long-time contributions

and work in the park area and the North Omaha community in general'. Additionally, he had been president of the Binney-Wirt-Spencer-Florence Mills Neighborhood Association for many years. It was this neighborhood association that made the decision to name the park "Chambers-Ross Park." Ernie Chambers has been a courageous and consistent fighter for the rights of Omaha's African community since the '60s and, for most of the past 34 years, has been the only African in the Nebraska State Legislature. He has not simply occupied a seat there but learned the art and science of the legislative process quite some years ago and has been using that knowledge to battle on behalf of African and other people of color, women, and other groups. He has never waivered in his advocacy on behalf of those in the society who have been in need of it and has never been matched in dedication, intelligence, or wit--either by other legislators or by any of the numerous governors who have been in office during his tenure.

The Binney-Wirt-Spencer-Florence Mills Neighborhood Association developed the idea for changing the name of Binney-Wirt-Spencer Park to "Chambers-Ross Park" about four months ago and, subsequently, brought the matter up in community meetings. After the decision was finalized, James Brewer, president of the association, submitted the name to the city parks department. From there, the proposal went to the Omaha City Council, which, on September 28th, approved the proposal, in a half-ass way. Instead of the park being "Chambers-Ross," it would be named after Ross only.

The city council is made up of two Africans and five Europeans. One of the Europeans, Dan Welch, cited "the divisive nature of how he handles himself" as justification for his vote to remove Ernie's name. Another, Jim Vokal, is quoted as saying, "I am white, Republican and Catholic, three groups he hates...I can't support naming a park after him." The Binney-Wirt-Spencer-Florence Mills Neighborhood Association responded to the council action by sending a letter to the Europeans' mayor, Mike Fahey, asking him to veto the council action. Maybe because he didn't want to be seen by voting Africans as standing with the "white citizens' council" against Ernie, Fahey vetoed the council action, opening the way for matter to be reconsidered.

In the meantime, spokespersons for the Binney-Wirt-Spencer-Florence Mills Neighorhood Association have let it be known that, while the group will continue to secure city council approval of the new name for the park, the decision made by the neighborhood stands.

ANNOUNCEMENTS

For additional information on the Museum of African-American and Caribbean Art(MAACA), call (402) 933-4906. Or try http://www.maaca.com

The 10th Annual Summer Course in African Music and Dance/ "Rhythms of Africa" will be run from July 11th to August 2nd, 2005. The course, which is being offered by West Virginia University, focuses on: understanding the theories and concepts of rhythm in African music; teaching and learning rhythmic concepts and organizational processes in African drumming; music and visual arts in Ghana; developing African dance movement vocabulary for the classroom; Africa music and dance in religion: traditional and Christian worship; the music and dance of selected ethnic groups from Ghana and Kenya; African choral music; master classes with the National Dance Company of Ghana; village study tours of the central, eastern, Greater Accra and Volta regions of Ghana; instruments repair workshops. For information on round-trip airfare, health insurance, workshop and other costs, as well as registration and other information, write to: Summer Course in African Music and Dance; Attn: Vicki Heale, Project Coordinator; Office of International Programs; West Virginia University; P.O. Box 6214; Morgantown, WV 26506-6214. Or call (304) 293-6955.

Harambee Afrikan Cultural Organization(state prison chapter) meetings for the month of November will be held on Tue., 2nd; Sat.,13; Tue., 16; Sat., 27; and Tue., 30th. Our Tuesday meetings are from 6 to 8 and our Saturday meetings are from 1 to 3. If you're in the African community on the outside, call (402) 479--3379 for information on attending, presenting programs, etc.

on African artists; etc.

Not only do these two quarterly magazines deal with a wide variety of vital issues, they are good-looking magazines, with the color and gloss we might normally associate with essentially worthless commercial publications designed to suck us more deeply into mad consumerism. While these two magazines carry ads, they are ads for African-oriented clothing, health products, books, etc. And while RISE and NEX GENERATION are published in London and cover issues concerning the situations of Africans living in England, substantial space is also used in covering the lives and thoughts of Africans in Africa, the Caribbean, the U.S., and elsewhere. We recommend that you check these out.

Write to RISE MAGAZINE/NEX GENERATION at Suite 102, Apex House; 23-25 Hythe Rd; London NW10 6RT; United Kingdom for information on subscriptions, submissions, etc. Or on the internet: risemagazine@ipam.uk.com

BACK IN TIME

The Empire of Ghana started out as a kingdom, then annexed other kingdoms, and, like many other kingdoms of the past, evolved into an empire. The people of this original kingdom called their native land Ouagadou; so it is of some interest to learn the origin of the name Ghana. The Soninkes spoke the Mande language, and in that tongue Ghana meant "warrior king," and was adopted as one of the titles of the King of Ouagadou. Another title of the king was Kaya Magha("king of gold"), in allusion to the vast gold treasures of the country. As the fame of the Soninke warrior kings, or Ghanas, spread over North Africa, the people there referred to both the king and the nation over which he ruled as "Ghana."

Source: INTRODUCTION TO AFRICAN CIVILIZATIONS by John G. Jackson

.....

As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Les Wagner

Olotu Eko(Education Chairman) - Yusef Jaha Kafele

Eleto(Administrative Chairman) - position unfilled

Akapo(Treasurer) - Johnny Houston

Akowe(Secretary) -Mosi Bankole

Akewi(Librarian) - position unfilled

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa